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so he may be considered able to receive the divine gifts in Communion. His dawning consciousness is trained to accept the privilege of meeting the other world as it there breaks through into this. When he is seven years old he is expected to make his first Confession, as he learns another side to the matter—his own unworthiness and responsibilities.

Nor does the care of the Church for the individual cease with his physical death, though it is much concentrated upon that moment. In cases of grave sickness (though not only *in articulo mortis*) or in view of some special risk of death, the devout Orthodox may be the recipient of the Sacrament of Holy Unction, and be anointed, with prayers for his recovery or safety. The long service is abbreviated in practice.

When a death occurs the house will be visited, even on three successive days by the priest and the prescribed service said in the presence of the body. The actual funeral service in Church is penetrated by the sense of the pathos of this life and of hope in the life to come. It contains passages of incomparable beauty, such as the first of the *ideomela* of St. John Damascene:

> "What delight of life continueth unmixed with sorrow? What glory on earth remaineth unalterable? All things are more fleeting than a shadow, all things are more illusive than dreams; one moment, and all these things are succeeded by Death. But in the light of Thy countenance, and in the sweetness of Thy beauty, do Thou, O Christ, in mercy, give rest to *him* whom Thou hast chosen, forasmuch as Thou art the lover of mankind.[1]

And the Church's pastoral care for the devout believer reaches out to him beyond the grave. There are ceremonies prescribed for the eighth and the fortieth day after death as well as for the anniversary. For according to popular belief the soul does not bid a final farewell to this world until forty days after death, the interval having been spent in visiting the scenes of its earthly life, and even Mt. Athos and Jerusalem.

[1] See a translation of the Burial Service published by Douglas Pepler, Ditchling, 1922, and with the above quotation *cf.* No. 360 in *The English Hymnal.*

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Food and drink for the departed play their part in the rites for the dead, especially the grains of wheat which are now taken to symbolize the resurrection. But in the religious life of the people, Christianity has often had to come to terms with tough survivals among old pagan customs which it more or less disguises, particularly in the picturesque domestic ceremonies which often follow the more orthodox proceedings in Church. This is true not only of the rites which accompany death, but of many other observances also in the course of the year. They may not stand the test of rigid Orthodox belief, and the parish priest, who is perhaps better educated than the members of his flock, may frown upon them, but at least they have a humble part to play in reminding the peasant of the reality of the unseen world and that he is but a pilgrim in this.

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Pilgrimage too in the literal sense figures prominently in the religion of the people. The desire to go on pilgrimage is felt by every faithful Orthodox believer. It may be only to the neighbouring monastery or the shrine of a local saint. It may be much further afield, and happy is he who realizes the ideal of every devout pilgrim, and journeys to the Holy Land. But whether the goal be near or far, the pilgrim goes to confess his sins, to say his prayers and to eat, drink and be merry at some place where the unseen world has markedly broken through and made it holy.

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